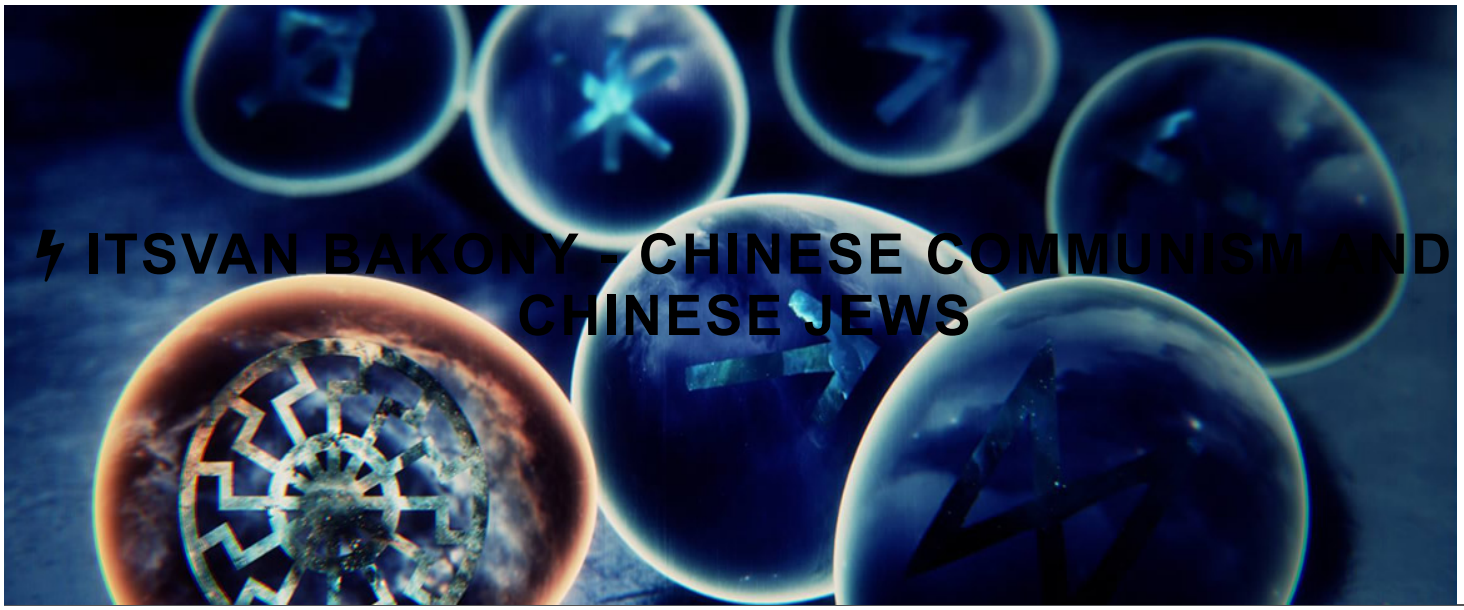

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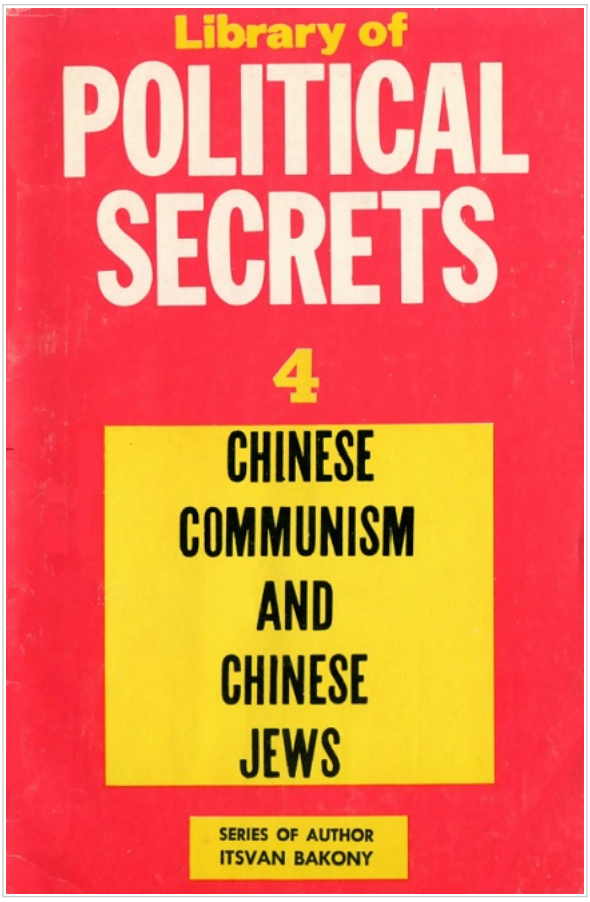

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The Israelite leader Israel Joseph Benjamin II, Chacham of Israel, after his visit to China at the middle of last century, says in his report on Chinese clandestine Judaism, presented to the western Israelite leaders, that in one epoch the Chinese Jews mixed themselves with the population of the mongolic race through mixed marriages: "They keep their faith with the characteristic tenacity distinguishing the Hebrew race, they even now do not marry but women of their same religion"... "During the war among Tartar and Chinese peoples, a part of them moved to the Che-Kiang province, neighboring that in which our city is located, and became established in Kang Tchou, a city I intend to visit, and the other part is in Amoy in the Fo-Kien province. There are emigrants also in Peking and throughout China". After this, the laborious Chacham referring to what a German Jewish magazine said, talks about a group of Chinese Jews that: "Only one had a real Jewish type, but except for the religion and circumcision, they are completely converted into Chinese by their language , dressing, customs, and habits, they also have Chinese names... It is said that Jews came to China from the north-westem part of India by about the third century after Christ; they first remained secretly in Ning-hia, Hantcheou and Peking, and later became established in Kai-fung-foo". (1) A dangerous fifth column of secret Jews had entered China, who as a result of their total adaptation through the centuries, to the racial and social characteristics of the Chinese people are now dangerously confounded and diluted in the population of that country. It should be noted that although the Israelites of the former celestial Empire are considered among the most mixed with the indigenous race, since the last century they have kept the rigid custom of marrying only among themselves, and the above mentioned Hebrew leader says that they have kept their faith "with the characteristic tenacity that distinguishes the Hebrew race".
The historian of the Chinese Jews, Alexandre Wyllie, in his valuable book called Investigations on the Existence of Jews in China, since the Most Ancient Times to These Days, notes that the existence of the Jews was hidden for the majority, but that, nevertheless, "some accidental observations in Marco Polo's trips, show that Jews were sufficient enough to be able to exert political influence in China and Tartaria". (2) It is natural that a clandestine Judaism as secret as the one functioning in China for the last eighteen hundred years, was not easy for Marco Polo to identify, but the clandestine Jews who themselves know the problem very well, can identify its existence better than anyone else, through Marco Polo's reports in his writings.

CHINESE CLANDESTINE JEWS; MANDARINS, MAGISTRATES AND MILITARY

Rev. H. H. Milman (a protestant) in his History of the Jews, writes of the Chinese: "They were cultivated, and some of them, according to existing inscriptions, have been highly honored by the imperial will and have obtained the rank of Mandarins. One of these inscriptions —dated in 1515— praises the Jews for their integrity and fidelity in agriculture, commerce, magistracy and in the army, and for the adequate observance of their own religious ceremonies".

This clergyman states — after saying that the Chinese Jews revered Confucio's name and followed the Chinese custom of religiously revering their ancestors: "In other aspects they are strictly Jews... They only marry among themselves... They neither do not attempt to do proselitism" (3).

S. M. Perlmann, the Jewish historian, in his History of the Jews in China, London, 1913, also tells of the existence of Chinese Jews in the army and of Mandarins, one of whom, called Chao-Yng Cheng, commanded a section of the army and rebuilt the city of Kai-fung-foo. Hebrew historians agree in ascribing great military talents to the Chinese, Tartaric and Mongolian Jews, and this may explain their infiltration into the Chinese communist army, where they gossip against Chairman Mao Tse-tung and plead for a reconciliation with the Soviet Union, apparently to achieve world communist unity, but in reality to turn Popular China into a satellite dominated by the Jews who lead the Soviet Union. Clandestine Jews infiltrated in the Chinese Communist Party and in the governing and social institutions of the country, work in the same direction. In another passage of his aforementioned book, the Hebrew S. M. Perlmann says that some Chinese Jewish children asked him why the Europeans had so much interest in them, and Perlmann replied: "Because all of us are from the Jewish nation and creed, all of us are descendants of Abraham", despite the fact that in his book he has confessed that: "The appearance of the Jews I interviewed was completely Chinese", except a young fellow who was seventeen years old who "really had something of the peculiar Jewish type." "In their external appearance it was not possible to distinguish them from other Chinese."

Photo published in 1950 by the official Israelite work titled: "Jewish Encyclopedic Handbook" of the Israelite author Pablo Link published by "Israel Editorial" of Buenos Aires. 1950, Jewish year 5710. Page 205. Word: JEW. This picture is published in addition to others of Jews from other countries, under the title: "Some Jewish Types"

The distinguished Israelite historian confesses something that is well known, but which coming from a famous Jewish historian has greater probatory value: that it is not possible in most cases to distinguish the Chinese clandestine Jews —because of their Chinese names and last names, their Chinese racial type and customs— from other Chinese. Although they appear to be a part of the Chinese people, in fact they belong to a foreign nation and people — to the Jewish nation. In other words, they represent an infiltration of the Israeli nation and Israeli imperialism into the heart of the Chinese nation.

It is very interesting to note another statement by this Jewish historian, in reference to those Chinese Jews who did not hide their Israelite identity :

Member of the ultra-secret sect Tiao-Kiu-Kiaou, spread throughout China. Picture published about the middle of the 20th century by the Castilian

Jewish Encyclopedia, Jewish official work of utmost authority on Judaism. Published in Mexico, 1948. Third volume. Word China. Page 326, 2nd. column.

"Before ending, I must add to be fair with this old and cultured Chinese nation, that Jews in China have never had to complain about intolerance; they were never under exceptional laws; they were never persecuted or despised because of their religion. They always enjoyed the same rights as the Chinese people." (4).

This Jewish confession is of utmost importance. Israelites say that the slaughters, persecutions and expulsion of Jews from different countries of Christian Europe and the Islamic world, as an alternative to their conversion either to Christianity or to the Islam, forced the Jews both from the European nations and the Mohammedan world to falsely convert themselves to Islam or to Christianity to escape persecution, slaughters or expulsion and to remain in the country in which they were living. Nevertheless, if this were the only explanation from these pretended conversions and for the decision of the clandestine Israelites, to hide their Jewish identity, how can it be explained that in China —where the famous Jewish historian S. M. Perlmann confesses that the Israelites have never been persecuted, and readily denies any case of intolerance— the phenomenon of clandestine Judaism has existed for many centuries up until our days, and Israelites hide their identity to appear as part of the Chinese people? This and other similar cases are proof that while it is true that in many cases Jews have been compelled to sink into clandestinity to escape persecution, expulsion or death, in the majority of the cases it is evident that they have chosen this path as a political strategy to enable them to infiltrate the society of the country in which they live in order to monopolize the leading positions and to bring the host country under their control.

On the other hand this reality has been acknowledged by authorized Israelite writers who have even admitted,in unusual gestures of sincerity, that the clandestine functioning of Judaism has been motivated by political strategy and pragmatic convenience. In this way the Castilian Jewish Encyclopedia, in a rare gesture of sincerity in these sosecret affairs, declares as follows: "Jewish leaders and writers such as Daniel Israel Bonafou, Miguel Cardoso, JoseQuerido, Mardoqueo Mojiaj and others, defended Marranism(Clandestine Judaism) AS A METHOD TO UNDERMINE THE ENEMY'S FOUNDATIONS AND AS A MEANS THAT CONTRIBUTED TO MAKE THE FIGHT AGAINST IT MORE FLEXIBLE". And in another passage — referring to the same clandestine Jews — says that those from Spain considered that "Queen Esther, who did not confess neither her race nor her birth, seemed to be their own model." (5). In this regard it is necessary to remember that the Bible's Book of Esther — whose study is an obligation to all Israelites, eulogises a Jewish girl who pretended to be Persian and hiding her Israelite birth, loyalty and religion, could become the Empress of Persia, and succeed in nominating one of her Jewish relatives as Prime Minister of the Persian Empire — bringing Persia under Jewish rule and destroying any Persians who opposed Israelite domination. The fact that the clandestine Jews — as the above authoritative Jewish document confesses — have mentioned Queen Esther as their model shows that the main reason for the hiding of Judaism has been to accomplish the total infiltration in the country in whose territory the Jews live in order to accomplish what Queen Esther accomplished by the same means — the domination of the nations in which sects of Marranism or Clandestine Judaism function. In China, as in other countries of the world, clandestine Jews — as the mentioned authorized sources confess — obtained high positions as Mandarins, Magistrates and Chiefs of the CHINESE army.

The Jewish leader Israel Joseph Benjamin II, writing at the end of -the last century, describes the situation of the Tartaric Jews living in Siberia, stating that he was informed that "they settled in the Great Tartaria, where they live in freedom and in the best agreement with the natives. The leaders were equally chosen among the Jews and the Tartars and both of them shared the perils of war,but the Jews did not marry the Tartars and strictly adhered their own religious cult. It is worthwhile to observe that they think they are descendants of the tribe of Reuben." (6).

In spite of such descent, the Tartaric Jews have a Tartaric type that enables them to live unidentified among the population, as in the case of the Chinese, Hindi and Negro Jews, etc. But at least since the last century, they practiced racial discrimination against their cordial and kind hosts, refusing to marry them, believing in their own descent from Reuben's tribe. On the other hand, it is worthwhile to notice that the cordial reception given to them by the Tartars, and the freedom which the Tartars gave them, was repaid by the Soviet Jews with great slaughters of the unfortunate Tartars and the subjugation of the rest of them to communist slavery. This is another proof of Hebrew ingratitude to those who offer them friendship !

S. M. Perlmann, the Jewish historian, mentions that one of the Tartaric tribes adopted Jewish kings from a group of immigrants coming from Media and Persia, descendants of the tribes of Simeon, Ephraim and Manasehh. He also states that these immigrant Israelites turned themselves in ferocious nomads and great warriors in Tartaria 17). These Tartaric Jews are at present the bulldogs of the Soviet Jewish regime in Siberia, and it is well known that there are many Jewish-Tartaric officers in the Red Army, for the Chinese and Tartaric Jews differ from those of other nations in possessing great military talents.

These millenary Chinese Jews, who have a Chinese racial aspect, practice Chinese customs, and use Chinese names, have been known to World Judaism, up to the present day, as Chinese Jews Tiao-Kiu-Kiaou. The Israelite leader, Rabbi Jacob S. Raisin, talking about the origin of the word Tiao-Kiu-Kiaou, says as follows: "Some medieval commentators state that when Isahia (The Bible's prophet) forecasted the restoration of 'the land of Sinim' by the Jews, he had in mind those who travelled ten thousand miles from the Jordan through the Caucasus, Turkestan and the

Tibet up to the Yellow river in China. Undoubtedly there are indications that centuries before the Christian Age the Jews had trade relations with the 'silk men' (this is the Chinese) who called them Tiao-Kiu-Kiaou, that means those who remove the tendon (referring to the Jewish ceremony mentioned in the Genesis 32-33). Probably Judaism was diffused there by the Radanitas Jews, who went by sea or in caravans, through the Samarkanda route to Khotan to exchange products from Africa and Europe for paper, glass, fine cloths and silk that were produced only in China at that time. They constantly i n creased in number in China producing wise and cultured people." (8).

In general, all Jewish historians who talk about the millenarian Chinese Israelites agree in saying that the origin of the name given to them (Tiao-Kiu-Kiaou) comes from their practice of the above mentioned rite in the Bible for ritual killing, and this was the name given in China to the members of a fraction that (as we will see later), practiced Judaism in an open way. The Castilian Jewish Encyclopedia says that this reference to ritual killing "reveals the pre-rabbinic date of their entrance to the country" (9) or in other words, that the Chinese Jews first arrived in China more than eighteen hundred years ago.

Readers may consult Murray's translation of the travels of Marco Polo with regard to the political and commercial influence of the Chinese Jews in 1286. (10).

On the other hand, the Castilian Jewish Encyclopedia says as follows, regarding public Jews: "Even often confounded with Moslems, they are mentioned in the Chinese Annals for the first time in the 'Yuen Shi' of 1329, because of a law on taxes to heterodoxes, and once more in 1354, when as a result of several revolts, rich Mohammedans and Hebrews were summoned to Peking to serve in the army. In both occasions Jews are called (in the Yuen Shi) Dju-Hudu, maybe a deformation of Yehudim." (11).

In addition to the communities of clandestine Jews spread throughout China, already referred to, there is another Israelite community in the city of Kai-Fung-Foo, former capital of Honan Province, which has been operating in a more or less public way for several centuries, early references to this group being made by Jesuit Missionaries, particularly Father Matteo Ricci, in reports sent to Europe in the XVII Century.

Jewish encyclopedias and other books produced by the Jews for the Gentiles, provide, as I said before, much information on Judaism in respect of those things, which the Jewish imperialists allow the Gentiles to know, but hide, minimize and even misguide the Gentile reader on those affairs which Judaism considers to be POLITICAL SECRETS which MUST BE HIDDEN from the Gentile readers. This is why it is not strange that such encyclopedias and books when speaking of the very ancient Chinese Judaism, usually only talk about the communities that have operated publicly mainly those of Kai-Fung-Foo city. About this community they give much information which is highly interesting; saying that it flourished in other times but is today in painful decadence. The Jewish Encyclopedia, in addition to mentioning the Kai-Fung-Foo community also says that Catholic missionaries of the Seventeenth Century found other public Israelite communities in Hangchao-Foo and OTHER CHINESE TOWNS without expressly saying how many of them they found (12). The Encyclopedia adds that the attention of the Israelite historians has been concentrated mainly in the community of Kai-Fung-Foo, and not on others because of the archeological relics found in an old Synagogue, comprising marble tablets engraved in the Chinese language which help clarify several unknown aspects of the history of Chinese Judaism. These marble tablets are dated 1489, 1512 and 1663 respectively.
That of 1489, referring to the Jewish immigration, states: "Seventy families came from the West offering the Emperor tributes of cotton clothes; he allowed them to settle down in Peen-Lang, this is, Kai-Fung-Foo. In 1163, the Synagogue was built by a certain Yen-too-la, and in 1279 it was reconstructed to a great scale. In 1390, Tai-tsou, founder of the Ming dynasty, gave these Jews lands and additional privileges. In 1421 the Emperor allowed a Jewish physician, highly honored by him, to repair the Synagogue"... The Jewish Encyclopedia gives further information regarding the engravings found in these archeological monuments, which cannot be detailed here due to the brevity of this work. Among them, however, there is an engraving mentioning the Chinese Jews that reads: "They are outstanding in agriculture, commerce, in public positions (magistracy) and in the art of war" (army). In fact, it can be seen that Chinese Jews have stood out in trade, as the Jews have in other countries, and had achieved leading positions in the government, as the Jews have in the Gentile nations. But it seems to be a special characteristic of Chinese Judaism, as many Israelite historians have said — and also these archeological monuments confirm—that Chinese Jews Tiao-Kiu-Kiaou were experts in agriculture. This has allowed them to infiltrate among the peasants, just as their great military talents have also allowed their infiltration in the army, creating a fifth column of Israelite Imperialism infiltrated at all levels in China. This must undoubtedly constitute a serious danger for the Popular Maoist China if it is not found and extirpated, because both the public or hidden Chinese Jews, like all Israelites around the world, are in reality members of a foreign nation and agents of a millenary super-imperialism. As such, their complicity with their Jewish brethren of the Kremlin in their struggle to turn Popular China into a satellite of the Soviet Union, just like the satellite socialist states of Eastern Europe, excepting Albania and Roumania.

From Kai-Fung-Foo in Honan Province in China. Picture published at the beginning of this century, taken from the monumental official Jewish work titled: "Jewish Encyclopedia". Published in New York and London, 1903 edition. Fourth volume, Word: China, Page 36.

Going back to the engravings of the Kai-Fung-Foo Synagogue, another inscription mentions the revolt that overthrew the Ming dynasty that protected Jews. This engraving was built by a Jewish Chinese Mandarin who was later Minister of State of the Emperor, and who had written about Adam's virtues (who was, according to the Bible, the first man created by God) and also about the virtues of Noah, Abraham the Patriarch, of all Israelites and Moses, the founder of the Jewish religion. The engraving made by this Mandarin refers to the fall of the city of Kai-Fung-Foo during that revolt and the destruction of the Israelite Synagogue and slaughter of a number of Jews by the rebels in 1642. The engravings say that Jews had been protected by the Ming Emperors, and had obtained positions in the Government. They also say that in the middle of this disaster a Jewish Chinese Mandarin appeared leading an army, and that this Jewish Mandarin rescued the Sacred Writings (the Bible) that had been thrown into the water by the rebels, reconstructed the city of Kai-Fung-Foo, and that this Mandarin and his brother rebuilt the Israelite Synagogue in 1663. This Jewish Chinese Mandarin had — as both public or clandestine Tiao-Kiu-Kiaou Israelites do — a typical Chinese name. His name was Chao-Yng-Cheng (13).

These engravings, which constitute a historical monument of incontrovertible documentary value, show the great political and military influence that Jews had in China in the XVII Century. Not only did they hold senior positions in the Imperial Government, but they had also Chinese armies under their command.

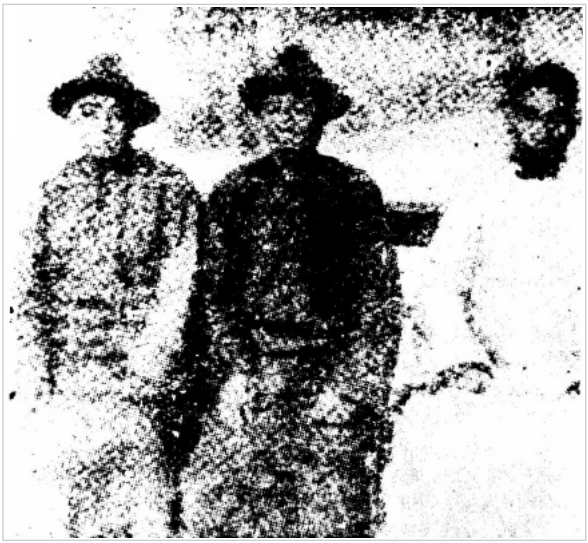


Photo published in 1950 by the "Jewish Encyclopedic Handbook" of Link. Published by Israel Editorial of Buenos Aires, Argentina. 1950, Jewish Year 5710. Page 97, 2nd. column. Word: China.

The Jewish Encyclopedia says that the Jew Chao-Yng-Cheng was Mandarin of the Chen-Si province (14), that is to say he was the Governor of that Province — clear evidence of Jewish infiltration into the highest positions of the Chinese Government.

The Jewish Encyclopedia, referring the Chinese Jews of Kai-Fung-Foo, also says that many of them: "emigrated — during the war between the Chinese and Tartars — to Kiang-su, Arnoy and Peking; but they do not have synagogues in those places, and that some Jews with English protection, went to Shanghai and Hong Kong, where they practiced the traffic of opium and cotton." (15).

This information provided by the Jewish Encyclopedia, a Jewish document of unquestionable value, makes us see that the opium traffic, which led to the criminal war fought by the British Government against China, not only benefitted British and Indian Jews, but also the Chinese Jews Tiao-Kiu-Kiaou, who also participated in the opium traffic in Shanghai and Hong Kong under the protection of the British government, which as we all know was already a satellite under the control of Jewish Super-Imperialism. Under Jewish control, the British government even sent — betraying the ideals of democracy— its own people to fight and die to protect and expand the Jewish opium trade, so that the Jews might make a profit out of poisoning the Chinese people, and Chinese Jews participated in this trade at the expense of their Chinese hosts.

As Indian Jews and other Israelite communities of the Afro-Asian world were somewhat behind Western Judaism regarding the progress of their religious institutions and internal policies, Western Judaism, during the XIX Century, started a program to adapt the Secret Jewish societies in Africa, East and Southern Asia to the advances of European and American Judaism, not only regarding changes in Jewish religious and social institutions but also with regard to new techniques of infiltration and political control over the Gentile nations, including revolutionary techniques intended to accelerate their domination. The revolutionary potential of the Afro-Asian Israelite communities began to develop progressively during the XIX Century, as Western Judaism sent experienced leaders to train them in all aspects in which they were backward in regard to Western Judaism. Regarding the Chinese Judaism and the Kai-Fung-Foo community, the Jewish Encyclopedia reports that the Western Jews formed a special organization called the "Society for Rescuing the Chinese Jews" whose task was the revival of the Israelite religion among those Chinese Jews (16) that as we have previously studied is the main generator of the Israelite Imperialism in China.

The Jewish Encyclopedia adds that the Jews of Shanghai cooperated with this society. According to Jewish encyclopedias, the formerly flourishing Israelite community of Kai-Fung-Foo, fell into a painful decadence, diminishing the number of its members to the point that they had to sell their Temple. We, as experienced researchers of the history of clandestine Judaism, find and can prove that every time Israelite historians talk about decadence or disappearance of a Jewish community in books which the Gentiles can read (such as encyclopedias and other writings) in most cases — for there are a few exceptions as is natural —what really happens when there is a mass desertion from public Judaism, the majority of "deserters" are just pretending to abandon Judaism in favor of a Gentile religion, while secretly remaining loyal to the Israelite nation and religion. In other words, they merely transfer from Public Judaism to Clandestine Judaism.
Besides the millenary Chinese Tiao-Kiu-Kiaou Jews — both the clandestine ones spread throughout China and those of Kai-Fung-Foo who openly practiced Judaism and who also emigrated, as the already mentioned Jewish book says, to different regions of China — this great nation received other Israelite immigrations which we will mention only briefly because of the limitation of space.

Chavennes, the Orientalist, talks about another Jewish colony established in China between 960 and 1126, composed by Jews that came from India. The Israelite historian, Elkan Nathan Adler, also mentions another Jewish penetration into China, coming from Bokhara through Persia in the XVI Century (17). The first immigrants, according to the Castilian Jewish Encyclopedia "settled down in several Chinese regions."

Since 1840 China has experienced further migrations of Jews from different countries, mainly European. According to the Castilian Jewish Encyclopedia the opening of the so-called "Ports of the Treaty" in 1840, brought a number of English Jews to China from Hong Kong and India. In 1850, Elias David Sassoon, a rich Jewish trader settled in Bombay, India, established a branch of his firm in Shanghai. Born in Baghdad, his father had been Treasurer and banker to the Turkish Governor in that city. Referring to Elias David Sassoon, the Castilian Jewish Encyclopedia says that "he specialized in the trade of opium, among other things" and that when he established his branch in Shanghai, he was followed by the Kadoorie, great Jewish capitalists in Baghdad, and their big enterprises — the Sassoons and Kadoorie's — built a synagogue in Shanghai, founding a new Israelite community which until 1905, was mainly Sephardic. So this new Jewish community had the honor of being founded by the enterprise of a great international Jewish opium dealer, whose son, as millionary as him, used the Moslem name of Abdula when in Baghdad, and used the Christian name of Albert while in London. His Jewish name, the good one always, was David. About this great international capitalist, the Castilian Jewish Encyclopedia says: "Sassoon Albert (Abdula, David) industrialist, banker and philanthropist. Born in Baghdad in 1817, died in Brighton, England, in 1897. Eldest son of David Sassoon and head of commercial and industrial enterprises of the family. He founded one of the biggest textile factories in Bombay, India, donated a great modern dam to the city and established several schools. Member of the Legislative Council from 1867 to 1871 and one of the most outstanding people in the society of Bombay. He frequented the Kings of England and his audience with the Persian Shah in 1889 was one of the events of the English capital. He was ennobled in 1872." The Jews frequently received titles of nobility in England, especially since the long reign of Queen Victory, to such an extent that investigators have shown that most of the titles of Earl, Marquis, Viscount and Lord are presently in the hands of Jewish ennobled families or of ancient aristocratic English families linked with Jewish families. Dukedoms have been Judaized by means of marriages of Jewesses and ancient Dukes, and those Jewesses, with

the help of the powerful Israelite communities, have secretly initiated in Judaism the eldest son of that marriage, this is to say, the new Duke. It is not strange, then, that the international Judaism is not in a hurry to overthrow the English monarchy, which is controlled by the Israelite imperialism.

The Russian-Japanese war and the persecutions it originated against the Jews, the failed communist revolt in Russia in 1905, that the Imperial Russian government justly imputed to the Israelites, brought as a consequence the arrival in China of fugitive Russian Jews. In 1917 Russian Jews who arrived to Jarbin and Mukden in Manchuria were antagonized by White Russians who accused the Russian Jews in the country of being originators of the Red Terror in Russia. When the Japanese invasion of China in 1931, many Russian Jews living in China, who were fleeing from the Japanese (who accused them of being communists), were forced to move to Tientsin, Hankow and Shanghai, where they were reinforced by new immigrations of Polish and Roumanian Jews. In 1928 an Israelite community of Ashkenazim Jews joined with the Sephardic community, under the auspices of the lodge, recently formed in Shanghai, of the secret order of world Jewish Masonry called B'nai B'rith, which was in this way starting to extend its tentacles into China. It must be remembered that the self-government enjoyed by the Israelite communities throughout the world, and the ambitions of its leaders to command economic and political power, sometimes provoke deep rivalries between different Jewish communities; some of these remain the secret of the Jews, but others spread scandalously outside. One of the secret goals for which the Jewish Super-Masonry, the B'nai B'rith, was created, was to conciliate rivalries and disagreements and promote harmony and reunification, as it infiltrates among the various Jewish communities possessing different rites. The B'nai B'rith achieved this objective of unification regarding the Jewish Ashkenazim and Sephardic communities of Shanghai.

A new Jewish immigration into China started in 1933; Israelites fled from Germany and Austria harassed by the Nazis. According to the Castilian Jewish Encyclopedia these new Jewish migrants of German origin obtained positions in the administration of the Republic of China. Among them the distinguished Israelite, Dr. Bernhard Weiss, who had been Vice President of the Police in Berlin, was entrusted with the reorganization of the Chinese police by Chiang Kai-shek's government. The Castilian Jewish Encyclopedia adds: "Many German officers of Jewish origin enlisted in Chiang Kai-shek's army. Miriam Karnes, who died during the bombing to Nanking, founded a famous battalion of Chinese women. General Moshe Cohen helped organize the supplying of food, arms and equipment of the armed forces. Other (Jewish) refugees served in the nationalist rows as doctors and nurses. But the great amount of German Jews reached China only after the mournful year of 1938, that brought the Reich's great slaughters, the annexation of Austria and the Sudetes." In 1940, the B'nai B'rith in China was led by an English Jew called Mendel Brown (18).

Jews have also used their women in China to ensnare great leaders, following the rules fixed in the Book of Esther in the Bible already mentioned, which tells how the Jewish Esther, hiding her Israelite origin and religion,beguiled the Persian Emperor into falling in love and marrying her, thus becoming Empress of Persia. From this position, she engineered the appointment of her uncle as the Prime Minister. In China the Song family of Tiao-Kiu-Kiaou Jews obtained great successes in this century by the same means. One of the Song sisters married Dr. Sun Yat-sen, the man who ousted the ancient Chinese monarchy and founded the Republic, becoming the first President. Another sister married Marshall Chiang Kai-shek, President of Nationalist China. Dr. Sun Yat-sen's widow became a member of the Maoist Popular China, where she presently lives and where, with the prestige of being the widow of the national hero, she can undoubtedly help the plans of international Judaism, in ensuring that a clandestine Tiao-Kiu-Kiaou Jew, or at least a Gentile Chinese easily manageable by the Jews, will succeed Chairman Mao Tse-tung when he dies. If this goal can be achieved, the Jewish Racist Imperialists would seize power in Popular China and subjugate that nation to its yoke, reconciling China with the Soviet Union and putting it at the Soviet Union's vassalage — as projected by international Judaism. Up till now the Jews in the Kremlin have failed in their attempts to oust Chief Mao Tse-tung, but they still seek through an internal revolution to substitute his regime for one which would make China a satellite of the Soviet Union.

Despite past failures, the fifth column of clandestine Jews in China does not cease in their conspiracy to encourage the establishment of pro-Soviet gangs in and outside the Chinese communist party and army, deceiving many Gentile military and political leaders who do not know the imperialist background of this maneuver, by exploiting those who are ambitious for command and encouraging the individual resentments that exist in China as in any other country in the world. Besides, the insatiable Jewish imperialism of the Kremlin has conceived the idea that due to the wars in Indochina, a war may start between the United States and Popular China, which would give the Kremlin the possibility of sending armies to China to defend her, as it "defended" Poland from the Nazi oppression and also other East European nations, only to enslave them later.

In its effort to dominate China, the Jewish socialist imperialists of Moscow have even planned (in the event that other resources fail) a military invasion to the Chinese territory, similar to the invasions of Hungary and Czechoslovakia. But to achieve this without serious danger it needs to secure its western frontiers through arrangements with Federal Germany and the other European powers, thus eliminating any possibility of a war on two fronts. It could then withdraw many of the armies it has on the European frontiers, and concentrate all its military strength against Maoist China, to surround her with an iron belt with the help of the Indian government controlled by Judaism and others it wants to align. (Editor's quotation: Please refer pamphlet No. 9 of Political Secrets series, titled: "The Jewish Fifth Column in India". Readers may find information on how Hindi Crypto-Judaism controls that country).

It is urgent that German patriots and other western Europeans do not fall in this Soviet trap, covered under the bait of achievement of peace and security in Europe. If the Kremlin's Jews succeed in invading China and dominating it, they will turn against West Europe, which they have not

otherwise dare to invade until they have been able to liquidate Mao Tse-tung's regime, among other reasons, and replace it for another controlled by the Kremlin and World Judaism. German patriots must be more aware than anyone else, for the secret Jew-Communist Willy Brandt is determined to help his Jewish brethren of the Kremlin in these falsely pacific purposes, whose only real objective is that the Kremlin should be left free to invade (if they think it is necessary) Mainland China, for the above-mentioned purposes.

In the case of a successful invasion of China by the Soviet Union, the Soviet plan is to maintain occupation troops in China for an indefinite period of time, under the pretext of defending socialism as it has done in several countries of East Europe. The true and hidden reason is that Jewish Imperialism is convinced that the clandestine Chinese Tiao-Kiu-Kiaou Jews are too scarce number (19), in proportion with the big population of China, to be able to totally dominate China. They would therefore need the support of Soviet troops, as is the case in those East European countries whose Jewish population was so decimated by the Nazis that the Jews are too few to retain power without the aid of Soviet troops.

Judaism projects to control all kinds of governments — monarchist, democratic or communist — but it is an unacceptable tragedy for the Jewish nation (which uses communism to impose its totalitarian domination to mankind), that socialist or communist states should fall and survive in the hands of Gentile rulers, and it will not rest until it has overthrown all Gentile governments, even those that are socialist or communist — either existing now or that may appear in the future — to replace them with governments controlled by the insatiable imperialism of international Judaism.

The Soviet Union is the strongest bulwark of Judaism in the communist camp, due to the high proportion of Jews among the Russian, Ukrainian and other populations of the Soviet Union. Millions of Soviet Jews that control the Party, the Army, the secret police and other repressive organs, keeping the power by themselves, without need of foreign help. So complete is the power in the Soviet Union that it is possible for them to help support their Israelite brethren in the government of other communist countries where they cannot achieve this by themselves.

It is interesting to note that in all nations where the percentage of Israelites is small, in relation to the genuine population of these countries, there is a high rate of mixed marriages between public Jews and the real members of those nations. This question is highly important, because in such cases the Israelite imperialists try, by different means, to increase the number of Jews in those countries to facilitate their conquest and then to maintain control by their own forces.

Thus the Jews increase the Israelite population in a country by promoting mixed marriages between Jewesses and natives of the country they attempt to conquer. According to the Jewish laws, the principle is that mixed marriages of Jews and Gentiles are forbidden; but these laws prescribe certain exceptions, by which mixed marriages may be authorized by the Great Kahal or Regional Supreme Council, to obtain political positions, important espionage positions, or positions of economic or social influence. Such exceptions include the many instances in which Jewesses have married kings, nobles, presidents of republics and other high Gentile leaders, or married owners of great enterprises, newspapers and other institutions Judaism wants to control. In general the marriage of Israelite women to Gentile men are authorized because the millenary Jewish law "Hagada" indicates that Judaism can only be transmitted to children of a mixed marriage through the mother, that is to say, when the mother is a Jewess. But this orthodox "Hagada" law has been over ruled by many Israelite communities, the reformists among others, who also accept as Jews the children of Jewish father and a Gentile mother. The fact that this has caused a controversy between the innovators and the more Orthodox Jewish sects does not invalidate the fact that Jewish communities which accept the children of Jewish father and Gentile mother are still loyal Israelites, and consider the children as Israelites, introducing them, when they are 13 years old, in the secret organizations of totalitarian commands of the synagogal Fraternities, which exist among the Israelite communities of the different countries of the world for the mixed Jews of "stained" blood, and which are led and controlled by those recognized to be of pure blood (even though this recognition does not always correspond to a strict reality). In this way, the descendants of mixed marriages between Jews and Gentiles are effectively organized and controlled by Israelite imperialism and are totally at its service.

It must be stressed that when the Kahal or Regional Jewish Council authorizes a mixed marriage of a Jew or Jewess to a Gentile, they make the individual swear under severe penalties that he or she will do everything possible to have the children introduced at the age of 13 or later, to the community of Israel, in a secret way so that the Gentile husband or wife will be unaware of the introduction. If the Jewish father or mother disregard this oath, in addition to the penalties applied to them, the local and regional Kahal seek the aid of other Jewish relatives, to ensure that the children of those mixed marriages may be prepared and introduced into Judaism and render the oath of obedience to the leaders and of secrecy, in an occult ceremony with impressive rites.

The nazis, dealing with the Jewish problem, mainly as a racial problem, committed a serious mistake when they considered as Germans the descendants of three German grand-parents and only one Jewish grand-father. It is evident that from a superficial racial point of view, such children were predominantly German, but the Jewish problem is not only racial but something much more complex, as the reader may have attested; in fact, as the Tribunal of the Holy Inquisition said, it was enough to have only one Jewish grand-mother, or even only a Jewish great-grand-mother, or even only one great-great-grandmother, for the descendant could be admitted to the Jewish secret societies. And all this because of the reasons we have just mentioned. This is why the laws that ruled Inquisitorial Europe and later Spain and Portugal were justified; they considered as "new christians" and therefore as suspects of Judaism, anyone who two or more centuries back had only one Jewish antecessor, and excluded such people from positions in the government, in the army and the church, even when there were not enough evidence

(which was difficult to obtain) that they practiced Judaism in secret. This legislation lasted until the Inquisitorial regime was suppressed.

In China, as in other countries, communities of Ashkenazim, Sephardic, Arab, Indian, Russian, German and Roumanian and other Jews have authorized, since their arrival in China, mixed marriages with Gentile Chinese; children with partially Chinese features came from these marriages, who after getting married with other Gentile persons of the country, had children with more Chinese than Jewish appearance. Later, mixed marriages have increased the number of fifth columnist Israelites, whose racial appearance is Chinese but who in secret are members of the nation of Israel, increasing in this way the clandestine Israelite fifth column. Although we believe that the Chinese population resulting from these mixed marriages may still be small, it would be an important investigation to calculate the number of clandestine Jews in China.

CHINESE JEWS AT THE CEREMONY OF READING THE TORAH

Jewish secret societies, called Synagogal Fraternities, get together at least once a week, on Friday evenings, but in emergency on any other day, to solemnly read and comment a part of the Torah, the five first books of the Bible, and the Bible books of the Prophets, where according the Jewish belief, are the promises God made to Israelites to dominate nations where they settle and the world in general. Following this ceremonial reading and commentary, the members of the secret Fraternity inform the Assembly what they have done to dominate the political, military, economic, social, religious sectors, etc. whose control has been entrusted to the Fraternity by the Local Supreme Jewish Council. They also plan ways in which they can take over leading positions, and intrigue and manoeuvre to eliminate the Gentiles in such positions.

During the Inquisition and the period of Nazi persecution, members of the Jewish clandestine Fraternities infiltrated into those regimes, taking skillful steps to prevent their meetings and operations from being discovered, Judaism has centenary experience in this. This photo shows that Judaism is active in China for its task of conquest.

Photo taken from the Castilian Jewish Encyclopedia. Cited edition. 3rd. volume. Word: China, page 325, first column.

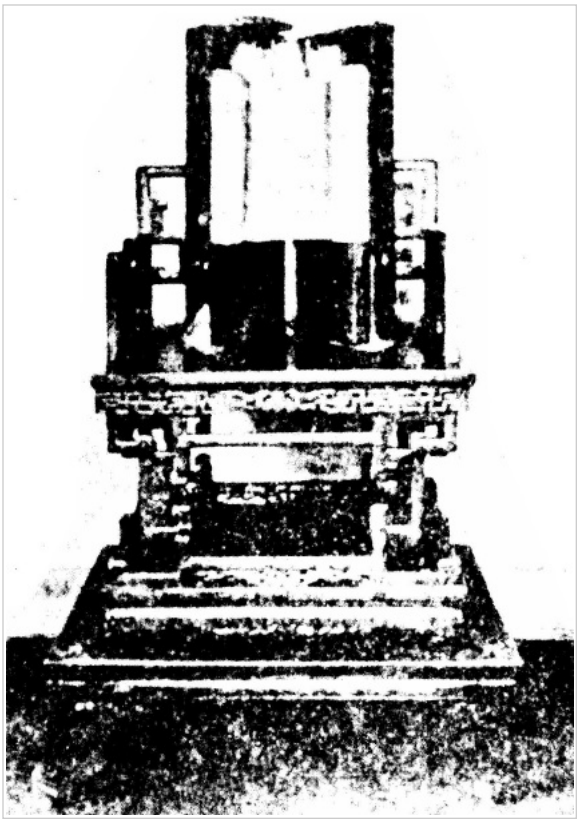
What I have said before about the clandestine Tiao-Kiu-Kiaou Jews is also valid for Manchuria; but regarding this vast Chinese region we will give some additional information regarding public Jews — the Jews who openly admit their identity.

The Castilian Jewish Encyclopedia makes the following statement among others: "The building of the Trans-siberian Railroad brought (to Manchuria) a certain amount of Jewish traders that founded a Jewish community in Jarbin". That after the Bolshevik revolution, many Jews from the Soviet Union emigrated to Manchuria, and were antagonized by the White Russians, who committed several murders. That these new Israelite emigrants "were not delayed to incorporate themselves to the economy of the country as employees, merchants and industrialists"... That the Japanese hostility to Jewish businesses when they occupied Manchuria in 1931, forced the Jews to emigrate to Southern China and other countries. The Castilian Jewish Encyclopedia also adds that in 1931 there were SEVERAL SYNAGOGUES in Jarbin, Mukden and Dairen as well

as community philanthropic, cultural, pedagogical and Zionist institutions, etc.

The Japanese did not know the secrets of Judaism, and they tried to eradicate it using wrong methods, similar to those used during almost two thousand years by other nations in the world. In 1942 they closed all Synagogues (20) but they did not know that any time Gentile governments, through the centuries, have used this resource, it has only served to force Israelites to turn from public Jews, identified as such, to clandestine Jews that hide their adherence to the nation of Israel, apparently becoming assimilated among the people in whose land they live; thus being more dangerous. In this way, due to the Japanese mistake, public Judaism in Manchuria massively sunk into clandestinity, except those who emigrated with their enterprises to the south of China and other places.

The fact that in some countries in Europe, and specially in America, there are Jews leading the Maoist organizations, has made some people wrongly believe that Maoist communism is also controlled by the Jewish imperialism. However, what is really happening is that world Judaism — imitating Karl Marx's tactic of annulling Bakunin's international by infiltrating and controlling it with Israelite agents — tries to do the same with the international communist movement that Mao Tse-tung has been creating. These public or clandestine Jews who pretend to be enemies of the Soviet Union and its satellite communist parties, infiltrate and obtain leading positions in Maoist organizations of different countries; little by little they obtain control over many of those organizations or parties often following a genuine struggle against the puppet Moscow parties. But Judaism, as always, will win this game if it succeeds in taking over Maoist parties and organizations throughout the world, just as it won when it succeeded in infiltrating the international movement of the Gentile revolutionary, Michael Bakunin.



CHINESE CHAIR WITH TORAH ROLL

Jews in China use very elaborate chairs to read the Torah in the respective sabbatical ceremony. However, clandestine Judaism, especially in times of danger, avoids using such furniture in their secret ceremonies and meetings, to prevent any Gentiles who might discover the meeting from realizing what is going on. Clandestine Jews have centuries of experience at hiding their secret meetings, and have everything ready to camouflage their meetings to make them appear to be innocent meetings if a Gentile intruder discovers them. In times of the Inquisition, clandestine Jews sometimes used catholic clergymen, who were secret Jews, to arrange for their secret weekly meetings to be held in the curacy of the church or in some other room of the catholic church, under the patronage of these clergymen. In this way if any Gentile discovered the meeting, the clergyman told him that the meeting was composed of faithful catholics of the Parish. In other cases they arranged for secret Jews who had infiltrated into the guilds of artisans to obtain the use of a room in the guild. If the meeting was discovered by somebody, the clandestine Jewish leader of the guild would declare that the meeting was being held to discuss some matter of interest to the guild. Similar secret meetings were arranged on the premises of other reputable Gentile organizations.

Photo taken from the Castilian Jewish Encyclopedia. Cited edition, 3rd. Volume. Word: China. Page 325 first column

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(2) Alexandre Wyllie. "Recherches sur l'existance des juifs en Chine depuis les temps les plus reculés, jusqu'à nos jours". French translation. Paris edition 1864.
(3) H. H. Milman. "The History of the Jews". 3rd. volume. London edition 1868. Pages 166 and 167.
(4) S. M. Perlmann. "The History of the Jews in China". London edition 1913. Pages 24 to 37.
(5) Castilian Jewish Encyclopedia. Mexico, 1948. 4th volume. Word: Spain.
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(7) S. M. Perlmann. "The History of the Jews in China". Cited edition. Pages 29 and 30.
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(9) Castilian Jewish Encyclopedia. Cited edition. Third volume. Word: China. Page 325, 2nd. column.
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(11) Castilian Jewish Encyclopedia. Cited edition. 3rd. volume. Word: China. Page 325, 2nd. column.
(12) Jewish Encyclopedia. Published in New York and London, 1903 Edition IV volume. Word: China. Page 34, 1st. column.
(13) Jewish Encyclopedia. Cited edition 4th volume. Word: China. Page 34, 2nd. column.
(14) Jewish Encyclopedia. Cited edition. 3rd. volume. Word: Chao-Yng-Cheng. Page 665, 2nd. column.
(15) Jewish Encyclopedia. Cited edition. Fourth volume. Word: China: Page 36, 1st column.
(16) Jewish Encyclopedia. Cited edition. IV Volume. Word: China. Page 36, 1st. column.
(17) Chavennes and Elkan N. Adler, quoted by the Castilian Jewish Encyclopedia, cited edition, 3rd. volume. Word: China. Page 325, 2nd. column.
(18) Castilian Jewish Encyclopedia. Cited edition. Word: China. Pages 328, 329 and 330, and word: Sassoon David. 9th volume, page 460 2nd. column. Word: Sassoon Albert (Abdula, David) 9th volume, page 460, 2nd. column.
(19) All experts in Chinese Judaism agree that the Tiao-Kiu-Kiaou Jews in China are few, varying opinions from those who state they are more than two million, to Jewish writers that reduce its number to a minimum. This is not strange, for as we said before, it is an ancient and general custom of Jews to hide the real number of Jews in a country and of course of clandestine Jews. But even supposing they were more than two million, their proportion with the Chinese population of seven hundred million inhabitants would be barely three Jews for each thousand, which would be a very small percentage compared with that of the Jews in the Soviet Union. In any case, the fact that Jews always hide to the Gentiles the real amount of Jews in a Gentile nation, especially the number of clandestine Jews, makes it impossible for us to assure that the clandestine Chinese Jews, Tiao-Kiu-Kiaou and other sects, total 2 million people at most. The number may be larger or smaller. Only an investigation using all adequate means to find out the truth, would allow the total localization of Jews and find out the real number of this fifth column in China of a foreign imperialism, conqueror of nations, that acts through super secret societies of clandestine Jews, who as members of the invaded country, are infiltrated in all political, military, cultural, religious and social institutions, until it takes over the governments by exploiting personal ambitions for power and personal resentments; by sowing false ideas to promote discordance, internal division and rebellion; and also by effecting espionage and sabotage to the benefit of foreign powers when this is convenient to the plans of international Judaism for world domination.
(20) Castilian Jewish Encyclopedia. Cited edition. 7th volume, Word: Manchuria. Page 260 1st. column.

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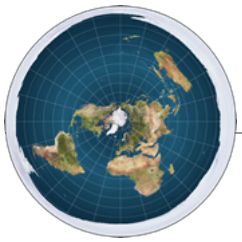 (/blog/index.php?category/Terre-Plate)

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